THE EVANGELICAL LUTHERAN INTELLIGENCER.

Hier stehe ich, ich kan nicht anders:
Gott helfe mir! Amen.—LUTHER.

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NEW YEAR'S ADDRESS.

Another has been added to the years, which have passed away, never to return. Its minutes, hours, weeks and months have all disappeared. We are left on the confines between a rapidly receding, and a slowly advancing year.—It is an important station. It calls for reflection. It asks the solemn pause, the deep thought—and bids us learn and act. Silent as may be its voice, it is not uninstructive—and mild as may be its expressions, they teach us wisdom. That was an eventful year, that has gone by.—It was marked all along with interesting, and important occurrences. He, who presided over its march in the exercise of his adorable perfections, brought before the view of his rational creatures—one thing and then another and then another and multiplied them to a great degree—which whilst they arrested the attention, and declared that the Lord God Omnipotent reigneth—pointed toward the consummation of the Redeemer's purposes in our sinful world. The house in which are many mansions, prepared by the love of a Saviour, for the everlasting residence of his faithful followers, has received during the progress of the period, to which we refer, many a rejoicing inhabitant—who has finished his course in this world of sorrow. And many have departed, who gave no evidence that there remained rest for them in the eternity to which they went. Insatiable death has marked many a victim—and heaven's song of praise increased in its strength; and hell's dismal arches rung with louder shrieks.

Yes—it is true and memory will confirm it— that some that were young and vigorous and active at the beginning of the past year, now sleep, where no voice shall be heard to awake them, till the trump, preparatory to the judgment, shall sound. —The friends of Jesus and his enemies alike liable to the inroads of death, have acknowledged his power and appeared at his bar. It is not scenes of mourning and distress, that alone fix our attention when we review the past. There are delightful recollections associated with these vanished days!—

which eternity itself will strengthen and never erase. If the grave have received an increase of inhabitants—from the grave of spiritual death, have numbers started forth in the vigor and bloom of divine life. The great Spirit has often reduced chaos into order—brought concord from discord, and beauty from deformity. Wreath after wreath has been gathered, to be entwined around the brows of Israel's Saviour—and hearts once cold and disaffected, and long insensible to his claims—have brought him, the intelligent and affectionate—"My Lord and my God." The altars of false Gods have lost some that delighted to throng around them, and voices that spoke for idols—speak now for Jesus the crucified Redeemer of men. The dark habitations of cruelty have received rays of light, which will increase till the perfect day. The great fold under the great and good shepherd, has been augmented by wanderers in the wilds and devious places of Heathenism. The bible—"the book of books, which was handed down from heaven," speaking the language of nations widely separated, has rapidly multiplied and its benevolent friends have successfully laboured to extend its diffusion. It has often shed its light during the past year upon minds darkened before—and opened a fountain of consolation, whose streams will never cease to flow to penitent souls. It has warmed no small number in different lands, to advocate its claims, to unfold its inexhaustible riches and even to go far from home and friends—to speak of its stores to perishing and ignorant Heathens. There has been a mighty machinery in motion—which directed by an invisible but omnipotent power, has accomplished much towards the salvation of men. If from the general aspect of Zion, we turn our attention to our own church—we shall discover many things that illustrate the gracious ageney of Jesus Christ, prove that he has not left or forsaken us, call for our gratitude and open to our view brighter and happier times. Amongst these interesting occurrences—the auspicious establishment of the Theological Seminary of the General Synod of our church, the unanimity of sentiment that prevails in regard to its utility—the unlooked for number of devoted young men and the prospects of additions, together with the success of our Agent in Europe—these are facts in the history of American Lutheranism, which will render memorable long, the Year, in which they took place. Delightful as it is to review Zion's prosperity—we must stop. Is there nothing to be learned from retrospect and from prospect, that may be useful to us as individuals?

There are many useful lessons, opening before our minds. A remembrance of the past will teach us, how good God has been to us, for it will be associated in them with repeated mercies temporal and spiritual. To the Christian it will tell, that no good thing does God withhold from them that walk

uprightly—it will say, that he is faithful—that his promises are yea and amen—and all its recollections will exalt a Saviour, and tend to awaken praise in his grateful soul. But, O! will it not whisper at least, that he has done little for the glory of his master, and more than insinuate, that he should humble himself in the dust and renew his vows and rejoice that yet there is opportunity to love and to labour—to bring homage to Jesus and to act for him. Surely, the Christian is not his own—he has been bought with a price—he should therefore, in the time which is before him glorify God in his body and spirit. —The shortness of life, the evanescency of our years, now so impressively taught, should excite every disciple of Jesus in whatever station he may be, to redeem the time and whatever his hand findeth to do—to do it with his might. The minister should be faithful in watching for souls—in preaching, in praying—in all those efforts which will promote the kingdom of Christ. The private member of the church, should be watchful, active—ready to do his duty in every way, and particularly to offer of his abundance to the Lord for the support of his cause. How much energy is imparted to these considerations—by that uncertainty which attends our earthly existence. The world to come, will receive from our world thousands before this year close—and this year we may die—may this solemn thought, make us diligent and faithful. The fled year has been rich with mercy and patience and long suffering to impenitent sinners. To the request—"Cut it down, why cumbereth it the ground"—it has been said by an interceding voice—"Let it alone this year"—and he who speaks thus, says, to you now, May this year—it may be the last, witness your obedience—"Behold, I stand at the door, and knock, if any man hear my voice and open the door, I will come in and sup with him and he with me."

C P K

For the Evangelical Lutheran Intelligencer.

Was Luther an absolute Predestinarian?

No. V.

The first point, that Luther was not a believer in the Irresistibility of Grace, and of Effectual Calling, addressed only to an elect people of God, I have established with sufficient evidence. With regard to the next I am equally secure: for

Secondly, Luther plainly, directly and positively declared the possibility of altogether falling from grace, or, in other words, he was not one of those who teach the predestinarian doctrine concerning the preservance of the saints.

Absolute predestinarians cannot but hold the latter doctrine. Hence we find them every where consistent in this matter. "They, whom God hath accepted in the Beloved, effectually called, and sanctified by his Spirit, can neither *totally* nor *finally* fall from the estate of grace, but shall certainly persevere therein to the end." Thus the Westminster Confession of faith In this all Calvinists or absolute predestinarians agree.

That the final perseverance of the saints according to the above article, was not Luther's doctrine, the reader may learn from the following quotations, translated as literally as possible from his works.

In an answer to a doubting conscience, signed by Luther, Melancthon, and Bugenhagen, he says: "Speeches like these, are you one of the elect, then nothing can harm you; you will always remain in grace and cannot be lost; are you not chosen, then all is of no avail; are abominable sayings. Adam and Eve were chosen of God, yet they so miserably lost their holiness, and the Holy Spirit, that through their wounds all men became weak and sinful. If they had not again been lifted up they would have *remained in everlasting damnation*. Ere they were restored they lay *totally* under God's wrath." Paul teaches the saints that they must remain holy by withstanding their evil desires; and that if they follow their sinful inclinations they will again come under God's wrath. If a saint wilfully acts contrary to God's commandments, he is no longer a saint, but has lost the true faith and Holy Spirit. Only then, when he returns, God will again accept him, and give him anew the right faith and Holy Ghost. We must not, therefore ask whether we be elect, enough it is to know, that if we continue to the end then we are chosen and happy, as also Christ saith, blest are they that persevere to the end."

In a sermon on the Sunday after Christmas he says, "Here the fear and the doubting must not be whether you be a child of God by grace, but the fear and the care must be how you shall continue thus to the end: for *herein all the danger lies.* Salvation lies in safe deposit, but *whether you stand and hold it fast, that is uncertain.* With regard to this point, you must walk in fear. Faith does not rely upon ourselves or our own doings, but upon God and his mercy. The latter cannot fail as long as our trust and reliance continue. But how long this may last we know not, nor whether some assailment may not drive us from it, so that our trust and reliance fail: for in such a case grace ceases also.—Christ says, ye have now my word by which ye are clean. Now your fruit is good, and all is acceptable to God. But be careful that you remain in me by faith, that ye rely not upon your own doings, let yourselves be drawn away from faith. lose the purity obtained from me, and destroy your fruit. For this is the sentence of Christ, "he that does not

remain in me, can bring no fruit, and is cast out like a dead, dry, and fruitless vine."

Again, in his answer to Henry VIII. king of England, and "defender of the faith," he says, "He that believes may not commit adultery or other sin as John saith; for the word of God, to which he cleaves by faith, is an almighty power of God. This word of God will not let him sink or fall. If he do sin, *his faith is previously gone, and he fallen from the word, and unbelief has taken possession of him*, and where unbelief is there all its evil faults will follow. So that ere the external sin is committed, the greatest of sins unbelief, has preceded inwardly."

This latter quotation stands in confirmation of the present and the foregoing point. The *Spirit of God*, according to Luther, *is the giver and producer of faith*, but man may *resist* the Spirit of God, and cast away the gift, so as to fall from *that grace* into which he has entered *by faith*. This at least is "*totally* falling from the estate of grace."

To the same purpose he writes in another place, "I know now," he says, "that I have a gracious God; for I know that I believe in Christ. If I go on and remain in Christ, then my life and doings will be acceptable to God for the sake of Christ. And although I be weak in faith, and many failings and sinful desires remain in me and always go with me, still this shall not be counted to me but forgiven; yet so that I do not give them scope and liberty, and do not permit myself to be *torn away from faith and rent loose from the vine*."

Again, in another place, he says, "Christians are warriors and true soldiers of God; they stand in the ranks of battle and dare not be secure; they must anxiously pray and implore the assistance of God. If they live in security and do not pray, because they imagine that Satan is far off from them, they will lose their faith, and become as dead and dry leaves."

According to the passage that I am now about to copy the falling from the estate of grace is spoken of both as total and final.

"If they follow the flesh and its desires, *they lose the faith and the Holy Spirit*; and unless they learn to detest sin and return to Christ, and recover the faith and the Holy Spirit, *they die in their sins*."

I shall add but one more passage. It is found in his Commentary or explanatory lectures on Genesis, spoken and written a short time before the great Reformer's death. "What are we then to conclude concerning such examples as this of Ham, whom God once proved to be one of his chosen saints, believing and fearing God, and who thereafter was altogether cast away? The answer is no other than this, that they are set before us to drive us to the fear of God. And we must by no

means think that we cannot fall from the grace and mercy of God which we have once received; as Paul also exhorts, he who stands, let him take care that he do not fall. For our enemy is quick and urgent, and we are weak, and carry this great treasure in earthen vessels. We must therefore not glory as if we were beyond danger, but sigh to God as persons in the greatest danger, since we see that such holy men have fallen from that grace which they had obtained and long possessed. Thus we may handle such examples with profit. But they who overlook this, and are continually hankering after those high questions about predestination according to God's purpose, drive their own hearts into despair, to which they are of themselves too much inclined."

Such and so unequivocal, so strong and plain were Luther's expressions on this subject. The quotations are selected from works written on various occasions from the year 1520, the earliest time of Luther's labours in the Reformation, down to 1545, a few months before his death. If there is any difference in the precision of his expressions, those are the strongest and most pointed which were written after the meridian of his public life, and after the subjects of predestination, and perseverance of the saints, had been broached, and handled and spread by Calvin's Institutes; that were published a few years previous to Luther's explanatory lectures, from which the last quoted passage was selected.

Whether Luther's ideas concerning Ham, the son of Noah, be altogether correct, is not here to be brought into consideration. That is not the question in hand. The question is, whether or not he taught the predestinarian doctrines concerning the perseverance of the saints. If not, then he could not in reason be ranked among the number of absolute predestinarians. The quotations that I have laid before the reader, are fully and sufficiently plain and directly in point. They require neither remark nor comment. Many others might have been selected, which, though not equally pointed, ought at least to be equally convincing. They are omitted only because they are for the most part much too long for insertion in such a publication as this. And those that are offered to the reader ought to be deemed sufficient for every reasonable enquirer.

As we proceed, the confidence of my Lutheran brethren, who, with me, have been troubled by the bold assertions of predestinarians, may wax still more and more strong. I feel sorry that I must call those assertions, calumny; for they have been carried into places and books that ought to be deemed sacred to truth. But the dishonourable proselyte-making spirit that has gone abroad so far and wide, even among Protestants, who ought to deem themselves brethren in Christ, and not to violate the law of Jesus, the law of charity and brotherly love, that uncharitable spirit never hesitates about the use of means

to promote its ends. It is the same spirit that so often misrepresents and misconstrues your sentiments, that accuses your community of bigotry, and laxity, and inconsistency and absurdities, that also insidiously hints at your swerving from the principles of the great reformer, whom all cannot but honour. But, set your minds at ease my brethren; he to whom all power is given holds his hand over his church; and truth must prevail, and the pain-dying force of calumny rebound upon them that utter it. Lift not a pen to dash out the line, however carried from book to book, that represents you as "the sect nearest of all others to the Roman Catholic;" that nicknames you "consubstantiationalists* and ubiquitarians," "an illiberal,

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* Consubstantiationalits.—In reading Luther's work on the Babylonish Captivity, I met with the passage, which Milner, Maclaine and others have quoted for the purpose of proving that Luther was a consubstantiationalist, and must be permitted to remark, that this passage has met with the same treatment with many figurative expressions of the Holy Scriptures, when they are rent out of their connexion for the purpose of proving some preconceived opinion. Luther is there contending against the doctrine of transubstantiation, and says that Christ's body may be spoken of as present without the idea of a change of the bread into Christ's body, and quoting some of the terms used by the Catholics and borrowed from the scholastic Aristotelians, says that the bread may be present in the *substance* as easily as in the *accedences* of the bread and wine, like fire in heated iron. But ought not those authors to have remembered, that instances for illustration ought not to be interpreted beyond their general scope? that, in the place, from which they have quoted Luther's figurative illustration, he is only, by the bye, *reasoning philosophically*, not *arguing scripturally* on the subject? that Luther in numberless instances, as most particularly in that very case, disclaims all *final* reliance on philosophical reasonings in questions concerning the mysteries of religion? and that, whatever the force or power of this passage in itself, might be, it is taken from one of his earliest productions, in which he has retained more than one of his papistical notions, because he had not yet enjoyed the opportunity, for which he afterwards glorifies God, of growing in the knowledge of divine truth which he so willingly and heartily espoused? I will take the liberty to add, that properly speaking, the greater part of Luther's arguments concerning the Lord's Supper were of the *negative*, not the positive kind; that he *denies* the change of the elements; argues *against* what he calls misconstructions of the literal terms of our Lord; *contends with those* who seemed to consider the Lord's Supper as nothing more than a supper of remembrance; *will not admit* that the benefits it communicates are offered and given only to the elect believers; *contends* against the notion that these benefits are communicated only spiritually or *in idea*; and argues that although the body and blood of Christ, as they are given and shed for the remission of sins, are most evidently presented to all that commune, yet the mode and manner, in which they are interpreted to us, must and will always remain a mystery. So that his opinion on the subject cannot be positively and truly called by any special name; it is not in fact altogether a *positive* opinion. Christ gives his body and blood with the bread and wine, so saith Luther, how he gives it, Luther saith not. The words of Jesus, this is my body, are true, but mysterious; this is Luther's doc-

persecuting, severe, despotic body;" that calumniates your German brethren, as though en masse they had "abandoned the religion of a crucified redeemer" Let not a blot extinguish it. The Lord hath bidden them to rail. We meanwhile must humbly and faithfully "set forth the praises of him who hath called us from darkness to the wonderful light we enjoy," the Lord Jesus Christ in whom we trust.

Enough for the present. let it be that I vindicate the name of him, whom the Lord of all prepared for special honours in his church, that eminent vessel entrusted with the oracles of mercy —not of wrath.

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trine. That Luther's opinion is not consubstantiation is evident from his first answer to Carlstadt paragr. 187, 188—192, 193. And so he was understood by Bucer, in 1524; see Bucer's Grund und Ursache paragr. 113 In Luther's discourse concerning the body and blood, &c. he explains his ideas, by the instance of *Christ in our heart and our heart in Heaven*, paragr. 16, 17, 18, 19 Par. 24, 25, he calls it a *presence through the word.* And in par. 34, "Let them go; we will hold fast to the words as they stand, that the body of Christ is in the bread, his blood truly in the wine. Not that he is not elsewhere with his body and blood; for he is *with his whole body and blood in the hearts of all believers;* but that he would make us sure, where and how we are to secure him to ourselves. There is the word, that tells you, when you eat this bread you have his body, that is given for you. Without this word the bread would be of no value." And again, in Paragr 44, "Although the same is in the *preaching* that we have in the *sacrament*, yet in the sacrament there is this advantage, that it is *specially and directly given to the individual person. There the offer is general, here it is given to me and to thee; so that what is preached is directly and individually applied*, &c." Does this look like consubstantiation? Luther *never* did say, that Christ's body is *materially* present in the sacrament. He says that *we* truly and *bodily receive* the body of Christ; this is his strongest expression; it is explained by the words above quoted; the body of Christ, given for us, is directly and truly and *personally* applied to the *very individual* that eats the bread in the supper of the Lord. In another place vol. xx. p. 119, he says: "We poor sinners are not so mad as to believe that the body of Christ is in the bread in the coarse manner that bread is in a basket or wine in a cup, as these raving people would accuse us; our belief is in plain terms, that his body is *present* according to the words, this is my body, &c. Enough it is, that we will not suffer it to be said that there is nothing but bread in the supper of the Lord." In the next paragraph he is equally explicit. "The body of Christ," he often says, "is present *in its power.*" He no where to my knowledge, has said, *in substance;* but rather (confession concerning the Lord's supper, 1528) if they prove much, they prove that Christ is not present *bodily*, which they need not do, for this *we admit.*

Alexander Severus seeing two Christians contending, commanded them that they should not take the name of Christians any longer upon them; for (said he) you dishonour your Master Christ Let men either lay down their contentions, or lay off the coat of their profession.

SKETCH OF THE RISE AND PROGRESS OF LUTHERANISM IN THE UNITED STATES.

(*Continued from page* 194.)

Extract from the journal of the Rev. Mr. Handschuch, during his voyage from England to Pennsylvania.

On the 14th of October 1747, says Mr. Handschuch, we found that our ship's hold, was filling with water, and there being no possibility of discovering the leak, the Captain resolved to anchor off the isle of Wight. After making some temporary repairs, we set sail on the 16th for Plymouth, where our ship could undergo more thorough repairs. We expected to arrive there in a few days, but being becalmed, we did not reach Plymouth, until seven days had elapsed. The Lord however preserved us from a watery grave. On the 6th of November, whilst we were at anchor, a man in a boat, passed near our ship, with whom I went to the shore. I found him to be a pious man, and had an edifying conversation with him. He returned with me to the ship, in the evening, and remained with us for several hours, during which time, we in defiance of the tumult on board, were not ashamed, to profess Christ and the grace he imparted to us. A number of vessels were in this port, and I found among the captains, several vital christians. Our cook, a man somewhat advanced in years, is becoming concerned for his soul. He observed to me, very feelingly, "that he was a sinner; and felt a great aversion to the conduct and ways of his companions." I gave him such instructions, as I hope, may be profitable to him. On the 11th I dined in town, where I was compelled to remain several hours longer than I intended; in consequence of a high wind, which rendered it precarious for a small boat, to go to our ship. I came into contact with two men however, with whom I entered into conversation, and I trust, it may have some good effect. The time passed away more rapidly, than I could have imagined. I feel it my duty, to promote the cause of Christ, wherever my Master may place me. Influenced by this principle, I spoke with much freedom upon the essentials of religion. One of the men opposed me, and in an abrupt manner observed "It is folly to speak to us Christians of faith in Christ and of regeneration; these are subjects which should be dwelt upon, only before Jews, Heathens and Turks!" This language roused me; so that I reproved this man, and most earnestly preached to him, the way of Salvation, according to the word of God, as being the only way. I am now in a situation, to improve in the English language, for most of the persons, with whom I meet, speak that language only. On the 12th of November, I heard a very

evangelic discourse in the English Church, but in the afternoon I was unusually edified, in the French Protestant Church, by the Rev. Mr Bordier. On the following day Mr. Bordier called on me, and most affectionately, invited me to his house. We had a very agreeable conversation with each other.—On the evening of the 14th I was much gratified, in the house of the boatman, whom I noticed above. I found in his house, eight persons, who had assembled, to join with me, in religious exercises. I addressed them upon the important subjects, that concern immortal souls, and then several prayed so fervently, that I felt the presence of the Lord very powerfully. I had the pleasure of meeting with a Mr. Miguan, who, and his whole family are, I believe, vital christians. I called to see this dear family several times. We conversed upon the great matters of religion, and I trust, not without benefit to our souls. With this family, I generally prayed in the French language. On the 23d our captain, issued his order, that all hands, be on board, precisely at 12 o'clock. Soon after the hour, we bade adieu to Plymouth, where I at least, enjoyed many happy hours in the company of Christians, who, though of different nations and languages, were nevertheless, by the operations of the Holy Spirit, perfectly united in the bonds of love. Before night, we came up to the East India fleet, under the command of Admiral Boscowen, in whose company we sailed about 400 miles. On the 26th, a tremendous storm arose, and dispersed the fleet, so that by evening, we lost sight of every vessel. So violent and of such uninterrupted continuance was the storm, that on the 30th our crew were nearly exhausted. The captain then resolved to return to Plymouth, if possible. I became extremely ill, but on the 2d of December, we anchored off Plymouth, and I had the pleasure of being taken immediately to the town, where I was received most affectionately, and, by the blessing of God, soon restored to health. I found here, a Minister from Stockholm, on his way to Pennsylvania. As he could speak no other but the Swedish and Latin languages, we conversed with each other in the latter, and agreed, that, should the Lord bring us in safety to Pennsylvania, we would cultivate a friendly intercourse with each other. On the 13th we were to sail, but high and contrary winds arose, so that we were compelled to remain, until the 17th, when we proceeded with a favourable wind: During the night of the 19th it commenced raining, and gradually very stormy. I became extremely sick. The captain felt no disposition to proceed, and thought it most prudent, to turn toward Falmouth, and there remain until the season changed. But finding ourselves on the coast of Ireland, where the expenses are less than in England, we sailed for Kingsale. On the 30th, about 5 o'clock P. M. we were, to our great astonishment, in a sound near Waterfort. After firing

several cannon, a pilot came on board late at night who informed us, that we were in the bay, before Waterfort, and about seven miles from the town. On the 31st, the wind was favourable for the West Indies, upon which account, our captain concluded to remain at anchor another night. On the 1st of January, 1748, the wind became very unfavourable, and several of the passengers determined to accompany me to the shore. About 7 o'clock we arrived in town, where we were kindly received. Amog others, I found a very pious old lady, at whose house we had a very edifying meeting. Though we are tossed to and fro, and are compelled to suffer much inconvenience, yet we have an opportunity to exercise our patience, and to find disciples of the Lord Jesus, with whom we can refresh our souls, in different parts of the world. On the 14th I left Waterfort, and scarcely reached the ship before it sailed. On the 28th at 3 o'clock A. M. it became extremely stormy, and commenced thundering and lightning, continuing until late at night Our sailors had just put on dry clothes and taken some refrestment, when a more awful storm arose. Our cabin was nearly filled with water, and consequently our clothes were all wet. About 10 o'clock, the captain called to me: Why are you so unconcerned? Do you not observe the awful storm? It could not be more terrible and dangerous! God save our souls! We have done all in our power, but we can no longer command the ship. I could answer him nothing more than that the Lord could still save us; he and the crew should go and do their part. As to myself, I cannot be sufficiently grateful to God, for the evidence of acceptance through Jesus my Lord and Saviour, with which he blessed me, during this night. Previously I generally felt some degree of alarm during a storm, because sea sick, and somewhat distressed at the thought of my dear ralatives in Europe, and our brethren in Pennsylvania, who I knew anxiously awaited my arrival. But upon this occasion, I escaped sickness, though compelled to be in the water during the whole night, and had the comfort of the Holy Spirit, in a high degree, whilst anticipating a watery grave. But what language shall I use, to express my joy on the morning of the 29th. The weather became more favourable, and the captain much affected, by the signal preservation of our lives, requested me, to preach a thanksgiving sermon, as soon as practicable. How wonderful are the ways of God! Various are his means, to bring us to reflection and convert sinners from darkness to light. I hope what we experienced may be sanctified to the souls of all on board. Though I could not on account of the disordered state of the ship, preach a regular sermon before the 18th of February, yet I exhorted and lectured frequently, to a part of the crew and passengers. We had Episcopaleans, Presbyterians, Quakers and Papists on board, all of whom, were

attentive. The text, from which I preached my first regular discourse to the whole crew, (in the English language) is recorded Psalm 91. 15.

For the Intelligencer.

LUTHERAN MISSIONS.—TRANSLATED FROM THE GERMAN EVANGELICAL MAGAZINE.

Continued from Page 235.

The account of Lutheran Missions in the east, had been brought down to the year 1728. The narrative was supended to give place to a summary of the exertions of the Danes in this interesting work. We now resume the thread of our history, from the year above mentioned. It is at this time the labours of these holy men increased greatly in interest. The Missionaries proceeded in their labours in the most praiseworthy manner, and were gratified by seeing intelligent and pious natives of the country, devoting themselves to the ministry of the Gospel. Amongst these were Diogo and Rajanaiken, who deserve particular notice. The first had for many years been useful as a teacher, for which he had been prepared in the Mission school—the other had by enquiry and research in the Scriptures, acquired so perfect a knowledge of them, that he was very competent, to silence opposers; he had been an officer in the heathen army, but resigned his commission, and devoted himself exclusively to the duties of Christianity. They were both during the festival of Easter, in 1729, presented in the public congregation as Catechists. Diogo was appointed to serve the town congregation, and Rajanaiken the country congregation in Madewipatriam. They felt it to be their duty likewise to ordain Aaron as a country pastor, and many that had been instructed in the Mission school, were appointed teachers. In the year 1730, two new Missionaries came from Halle. Their names were Andrew Worm and Samuel B. Richtsteig. They were accompanied by Mr. Schlegelmich in the capacity of Physician to the Mission. This produced great joy—but to their extreme regret, Schlegelmich died a few weeks after his arrival. By means of the journeys which were made in the neighbouring places of Tanjore and Marrawersch, and likewise by means of the Tracts, which they distributed, they had the gratification of forming several new congregations—which were placed under the care of Catechets. Finding the Mission-house too small, they were compelled to purchase an addition to it—it likewise became necessary to purchase a burying ground, particularly for members of the Church, who liv-

ed in the neighbouring villages and in the suburbs. These were called Villanassumi—places of resurrection. to distinguish them from the Heathen burying ground. The Malabars who do not believe in a resurrection of the body, call their burying grounds, places of burning or annihilation. Joyful as the Missionaries were at their prosperity and success—they had nevertheless many severe trials. Not only the Heathen, but likewise the Roman Catholics sought every opportunity of injuring them. No one suffered more than the sincere Rajanaiken, who was stationed in Tanjore as Catechet. They attacked him, struck him, robbed his house, murdered his father, and endeavoured to kill him; but God assisted and saved him. Show me (said he once to such a gang,) my crime, and then deprive me of life; to treat me in this manner without proof of criminality, is the greatest injustice—but this suffering is my glory, as it is unmerited. My Lord suffered in a similar manner. Jesus Christ is with me. May he give you a new heart. My body is in your power—but my soul defies your malice—you cannot injure it.

They were moreover distressed by the death of the two latest Missionaries, Worm and Richtsteig, in the month of May, 1735, and by the severe indisposition of most of those engaged in the Mission. In these distressing circumstances, it was deemed necessary to make known to the Mission College in Copenhagen, their condition, and to solicit the sending of some ministers to assist them. God granted their desire, for in a short time three candidates were found, who were ready to go and preach in heathen lands. These were Obuch, Wiedebroch, & Kohlhoff, who having been ordained in Copenhagen, entered upon their journey, and arrived safely at Tranquebar. Amongst the books used by the Mission to promote religion, were—A brief history of the Church of the Old and New Testament, by Mr. Walther; the Portuguese Bible; the gospel of Saint Matthew, in the Malabar language; the Portuguese Hymn Book, and a brief summary of the doctrines of the Christian religion. Rich and poor contributed to the support of this work. The Queen of Denmark, added to the annual appropriation, a yearly contribution of 1000 rix-dollars—the Governor of Eloon in his will left them $1000; the German congregation in London, collected yearly upwards of one hundred pounds sterling, and common labourers and widows threw in their mite most cheerfully.

A Simile.—A preacher, descanting on the inefficacy of good works alone, illustrated his passage by observing, that good works without faith, was like rowing a boat with one oar, —the boat would go round and round, but would never get one inch ahead.

For the Intelligencer.

MONTHLY ASSOCIATION ESSAY.

Observations on the Personality and Divinity of the Holy Spirit.

In taking up a subject on which so much has been said, and well said, and in defending a truth, which has employed the most vigorous understandings that have ever been consecrated to theological studies, it is hardly to be expected that any addition will be made to the number and weight of proofs, or any novelty be thrown around the illustrations that may be furnished. It will be admitted that in undertaking to determine what is true in regard to the Divinity of the Holy Spirit, no source of information is opened to us but the Sacred Scriptures. If they fairly and scientifically interpreted, lead us to certain conclusions on this subject, they are to be received. A refusal to acknowledge the correctness of this plan, would involve a denial of the divine authority, and inspiration of the sacred writings. It is not to be supposed that any vindication of their commanding claims as an infallible revelation, will be undertaken, whilst we must ask the concession of these claims to give conclusiveness to any proofs which may from them be brought forward to establish the Divinity of the Holy Spirit. The question is—What do they teach in regard to this matter?—They teach clearly, fully, and with much variety of language, the personality and Divinity of the Holy Spirit.

We cannot easily throw open the Scriptures without finding something that indicates the existence, displays the character, or unfolds the operations of this Being. In the records of the creation and primary events of this our world—in other words in the first piece of those combined writings which constitute the depository of our religion, is there an agent introduced, and represented as acting, who is called by this very name, (Spirit) and on the last page of the last document, is there mention made of the very same Being. How often he is intermediately introduced, is known to the diligent student of God's holy Book. It is to be ascertained then in what particular light the Spirit is to be regarded by us. There are many who profess to reverence the Bible, and to receive their religious sentiments from it, who differ widely from each other in the opinions that they have formed concerning the nature, &c. of the Spirit of God. Is he a person? The negative of this, assumed by many, is not to be reconciled with the expressions of the Bible. What is a person? A Being separate from all others which is rational and intelligent. This idea carried along with us, will enable us to determine whether the language of the Scriptures quadrates

with the opinion of Personality in the Spirit, or whether it does not. How then do the Scriptures speak of him, and how are we to understand the expressions that they make use of? It is said in one place—"My spirit shall not always strive with man." In many places he is spoken of as sent forth. "The comforter whom I will send unto you from the father." He is said to move—"The Spirit of God moved on the face of the waters." To know—"The Spirit searcheth all things, even the deep things of God," &c. 1 Cor. ii. 10, 11. He is said to speak—"Whatsoever he shall hear, that shall he speak." He is said to guide—"He will guide you into all the truth." To lead—"For as many as are led by the Spirit of God, they are the sons of God." To help—"The Spirit helpeth our infirmities." To testify—"The Spirit beareth witness with our spirits that we are the children of God." To reveal—"As it is now revealed unto his Holy Prophets and Apostles by the Spirit." To search—"The Spirit searcheth all things." To have a mind—"He that searcheth the hearts, knoweth what is the mind of the Spirit." To prophesy—"He shall show you things to come"—"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith" To intercede—"The Spirit maketh intercessions for us with groanings that cannot be uttered." To give gifts—"For to one is given by his Spirit the words of wisdom: to another the word of knowledge; to another faith." To work in the soul of man—"All these worketh one and the same Spirit, dividing to every man as he will." To work miracles—"Through mighty signs, and wonders by the power of the Spirit of God." To sanctify—"Ye are sanctified by the Spirit of our God." To quicken or give life—"It is the Spirit that quickeneth." To be pleased—"It seemed good to the Holy Spirit and to us." To be vexed—"They rebelled and vexed his Holy Spirit."

Here then is a collection of passages, which I have extracted from a celebrated System of Divinity in order to facilitate a work, for which a small portion of time was allotted, and which no candid person can read with intelligence without a conviction that they proclaim a personality of him of whom they are spoken. They are susceptible of no other meaning without abandoning those common sense rules of understanding language, which would render most unintelligible every part of the record of God. Of nothing, we confidently assert it, could such things be predicated but of a rational, intelligent, separate existence. The language is plain, and intelligible; the things asserted embrace a considerable variety, so that it is not partial, but complete proof. We think that no man, with his mind unbiassed, uninfluenced by prejudice, could read these things with sufficient intelligence to comprehend them without assenting to the opinion that they make us acquainted with a

person. Indeed the adversaries of this view may be said, at least in one sense, to admit its correctness. For they attempt to make this language favour their own opinions, by considering and explaining it as highly figurative. Literally then, even they concede that it teaches personality—and this we may deem of no little importance, when it is maintained that thee is not the least reason whatever for regarding this language as any thing but literal. We have now, we think, fairly, with the principles we have adopted arrived at the conclusion that the Scriptures when they speak of the Holy Spirit, speak of a person, it will remain for us to determine what is his character.

It by no means follows from what has been proved, that the Spirit is God, or equal in his perfections to the Divine Being. The character of this person is a distinct subject, and therefore it is to be determined like the other, by the law and testimony: What say they? That he is God in the highest and fullest sense—that he is equal to the other persons in the God-head. They designate him by the same elevated titles, they ascribe to him the same grand perfections, they set him forth performing the same inimitable works, and they present him receiving the same acknowledgements of reverence, and devotion and homage, which are elsewhere ascribed to the Father of the Universe. What more definite and unequivocal proofs could we have of the Divinity of the Holy Ghost than those? Nothing additional can be thought of. We know of no way in which the matter could have been more clearly unfolded. If then the language of Scripture will bear out the assertion made above, we are bound to believe that the Holy Ghost is a divine person in the highest sense. Let us then listen to its words. Here again we shall extract from the same valuable system of Divinity referred to before, the passages of Scripture, which bear upon this subject. First, the Holy Spirit is called by the names of God. In Corinthians, viii. 17—The Spirit is called Lord. "Now the Lord is that Spirit." He is called God in those passages in Acts 5. ver. 3. 4. so often employed in confirmation of his divinity. "Peter says to Annanias, Why hath Satan filled thine heart to lie unto the Holy Ghost? why hast thou conceived this in thine heart? thou hast not lied unto men, but unto God." Here it is said that he who had lied to the Holy Ghost did it to God: therefore the Holy Ghost is God. Acts 4. 24. 25 compd. with Acts 1. 16. proves it. The same things are ascribed to the Holy Ghost which are before ascribed to God. These passages prove most clearly that the inspired writers of the Scriptures, do not hesitate to call the Holy Spirit, God and under such circumstances as show the full sense in which their expressions are to be received. If then, this be the case, how is it to be accounted for? By believing they designed to teach his divinity.

But that the proof may not be considered defective, we refer again to the same safe guide, and exhibit it, ascribing the perfections of God to the Holy Spirit. Eternity—"Christ who through the eternal Spirit, once offered himself to God." Omnipresence—"Whither shall I go from thy Spirit." Omniscience—"The Spirit searcheth all things, even the deep things of God." He is called the "Holy Ghost"—"Spirit"—"the Spirit of grace"—"of truth"—"of glory"—"thy good Spirit"—"the power of God." Of what person less than divine could these things be said. Of none. They are said of the Holy Spirit. They are said to convince us of his divinity; we cannot resist—we ought not to wish it. It belongs however to the Divine Being to perform works which are peculiar to himself—to which no created power is equal. Does it require divine perfections to create the world, to arrange it into its present beautiful form, to preserve it, to continue its existence, to suspend or to subvert its laws? These things are ascribed to the Spirit—"By his Spirit he garnished the heavens"—"The Spirit of God hath made me." The miracles of the New Testament are every where ascribed to him. The baptismal words and the benediction of St. Paul brings the Holy Spirit before us in conjunction with the Father and Son. They distinguish them, and yet place them on a level—alike receiving the homage and dedication of men—alike addressed in prayer—alike asked for blessings—there equality is necessarily inferred, and of course the Divinity of the Holy Ghost is unanswerably proved We have rather hastened over that part of our subject which depends upon Scripture evidence, because it is that with which we are familiar and because there is so much that occurs on this subject in them. We conclude then with remarking that we consider the Scriptures inspired. Whatever they teach is from God, and is to be received by us, whether we can comprehend it or not.

The personality and Divinity of the Holy Spirit viewed in connection with the Divinity, &c. of the Father and Son, is a most mysterious doctrine, and one which is only received because it is believed that the mind of man is not equal to the full comprehension of the divine Being, and because he has clearly revealed himself to us in his word in this three-one character. The Holy Spirit then is God, and he it is that has been promised to them that ask him. Divine light, divine guidance, divine support, divine comforts, and divine sanctification are blessings that come from him. How much then does it become us to desire his presence, to seek his communications—to pray for his indwelling. How welcome should he be to our souls, and when we feel him there convincing of sin, of righteousness and of judgment, taking of the things of Christ, and showing them to—creating aspirations for the favour of God and hea-

venly happiness—how carefully should we cherish him—how anxiously should we repress pride, malice, anger and envy—how sedulously should we avoid all unhallowed intercourse with the ungodly, and seriously meditate on divine subjects, and fervently pray whilst our own hearts are rejoicing—that he would visit the cheerless hearts of the suffering sons of men, and enlighten and save throughout the whole earth, the erring and guilty posterity of Adam.

W.K

THE INDIAN MOTHER.

Pammehanuit, an Indian of prime quality, on Martha's Vineyard, and his wife, having buried their first five children successively, every one of them within ten days of their birth, notwithstanding all their use of *powaws* and of medicines to preserve them,—they had a sixth child, (a son) born about the year 1638, which was a few years before the English first settled on that Vineyard. The mother was greatly perplexed with fear that she should lose this child, like the former: and utterly despairing of any help from such means as had been formerly tried with so little success, as soon as she was able, (which among the Indians is quickly and within less than ten days,) with a sorrowful heart she took up her child, and went out into the field that she might there weep out her sorrows. While she was here musing on the insufficiency of all human help, she felt it powerfully suggested unto her mind, that *there is one Almighty God, who is to be prayed unto:* that *this God hath created all the things that we see:* and that *the God who had given being to herself, and all other people, and given her child unto her, was easily able to continue the life of her child.*

Hereupon this poor blind Pagan resolved, that she would seek unto this GOD for that mercy, and she did accordingly. The issue was, that her child lived; and her faith (such as it was) in him, who thus answered her prayer, was wonderfully strengthened: the consideration whereof caused her to *dedicate* this child unto the service of that God who had preserved his life: and educate him as far as might be, to become the servant of God.

Not long after this, the English came to settle on Martha's Vineyard; and the Indians who had been present at some of the English devotions, reported that they assembled frequently together, and that the man who spoke among them often looked upwards. This woman from this report, presently concluded, that their assemblies were for prayers; and that their prayers were unto that very God whom she had addressed for the life of her child. She was confirmed in this, when the Gospel was

not long after preached by Mr. Mayhew, to the Indians there; which gospel she readily, and cheerfully, and heartily embraced. And in the confession that she made publicly at her admission into the church, she gave a relation of the preparation for the *knowledge of Christ*, wherewith God in this wonderful way had favoured her. But that which adds to this wonder, is, that this very child has proved an eminent preacher of Christ unto other Indians. He is living at this time [1696] a very religious Christian and a laborious minister, and one, who not only is pastor to an Indian church on Martha's Vineyard, consisting of some scores of regenerate souls, but also has taken pains to carry the gospel unto other Indians on the main land with a notable effect thereof. His name is *Japhet.*

The facts related in the foregoing narration may lead to an inquiry how this heathen woman could offer the prayer of faith to the only living and true God of whom she had never heard? —We are not disposed to limit the grace of God, or doubt his ability to reveal himself in a miraculous manner to a pagan worshipper, —but we are more ready to believe that this poor heathen had derived the little knowledge she possessed of the Being to whom she prayed, in some indirect way from those who had been favoured with the light of revelation. The story is related as having taken place in 1638, eighteen years after the settlement of the English at Plymouth, and it can hardly be supposed that this band of Puritans who were paying their constant devotions to the God they served, should not have shed some light on the surrounding nations, with whom at this time they held a friendly intercourse.—*Cotton Mather.*

A Dutchman making his confession to a mass-priest at Rome, promised by an oath to keep secret whatever the priest should impart to him till he came into Germany, upon which the priest gave him *a leg of the ass on which Christ rode into Jerusalem*, very neatly bound up in a silken cloth, and said, "This is the holy relic on which the Lord Christ did corporeally sit, and with his sacred legs touched this ass' legs!" The Dutchman was wonderfully pleased, and carried the holy relic with him into Germany, and when he came upon the borders, boasted of his holy possession in the presence of four others of his comrades, at the same time shewing it to them; but each of the four having also received a leg from the priest, and promised the same secrecy, they inquired with astonishment "whether that ass had *five* legs?—By the way, they forgot that the latter would have been much less of a miracle than the former.—*Columbian Star.*

ON ANSWERS TO PRAYER.

In answer to the inquiry, "in what way is prayer answered," it may be sufficient to say, that God bestows the very blessing asked, or something, which, in the view of the suppliant, is a full equivalent. The promise is, "He will fulfil the desires of them that fear him" But every acceptable prayer is offered with an ultimate reference to the divine will. The heart of the petitioner resigns itself to God's good pleasure.—The Bible does not require him to believe that the particular blessing will be bestowed at the time, and in the manner which his ignorance or his wants might dictate. He feels that God knows what is best—that if the favor which he desires at any time will conduce to his spiritual good, he will receive it, if not that he will obtain some other blessing which will be a full equivalent for that withheld.

This view of the subject accords with scripture and with facts. With scripture, because, though some of its promises are unlimited and seem to warrant the belief, that the specific blessing sought for will be bestowed; yet they show with what restriction, and what spirit every petition should be offered:—It agrees with fact;—for many a humble believer, conscious of breathing out sincere desires for specific blessings, has received an answer in a manner entirely unexpected, yet so as to make him feel that the blessings conferred are fully equivalent to those desired.

I have heard the voice of prayer rising from the closet of a broken hearted penitent. It was interrupted often by groanings which could not be uttered. "O Lord, lift thou upon my soul the light of thy countenance. My soul is cast down within me; my heart faileth. Restore unto me the joy of thy salvation." I heard that voice in the morning, it was reiterated at noon-day, and in the evening. Day after day I heard it, and every time more deep, more solemn, more fervent. From the same closet I heard another voice—even the voice of thanksgiving for the abundance of the mercy that could pour light and joy into a soul so unworthy, and so sinful.

I have seen a widowed mother weeping and kneeling by the death bed of her only son. I heard her plead that he might be spared, to be the support of her declining years, for the sake of Jesus to whose cause she had dedicated him. But that petition was not answered. A few days afterwards I closed his eyes in death, and then she kneeled down by his bed side, and, in the unruffled accents of resignation, said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

This view of prayer guards against the extreme of presumption on the one hand, and of indifference on the other. We maintain that it is a general principle in God's moral kingdom that the prayers of his people shall be answered.—That every holy desire which they breathe forth shall be the means of procuring some blessing. If the prayer be for the increase of holiness in their own hearts, holiness will be increased—if for a temporal blessing, or the conversion of an individual, that prayer will be answered by the bestowal of the favor sought, or by inducing a state of moral feeling which will find a full equivalent in the purer contemplation of the divine glory.

N. H. Repository.

A RELICIOUS DUTY.

The following is from a Thanksgiving Sermon, an outline of which is given in the Religious Intelligencer.

Every Christian family ought to have some periodical publication of Religious Intelligence.

The press is an engine whose moral powers have hardly begun to be known. It has been employed with effect in the political world. But now let all its energies combine to build up the cause of Christ. Let it now spread into every house the weekly intelligence of the rising glories of the kingdom of light, and the rapid declension of the empire of darkness. Instead of wars, and crimes, and tales of horror, let it circulate the deeds of Christian benevolence,—let it tell of sinners converted to holiness, of souls saved from hell, of men made happier by being made better, of glory to God in the highest, on earth peace, good will to men. And let every christian parent open his house to the weekly visits of the religious newspaper, that all its salutary impressions may be regularly repeated and wrought into the soul. And before any christian objects to taking a religious publication on account of the expense, let him ask himself solemnly, Do I really love the cause of religion, and love to hear of the success of the gospel? And if he finds that his heart does really delight in such things, then let him inquire whether he does not every year lay out at least two or three dollars, for things that are not half so valuable *to his soul*, as a religious newspaper.—And then let him form an estimate if he can, of the blessings which such a publication will bring to his family. And then let him act as if he fully believed that the earth was soon to be burned up. I have no doubt it is a religious duty for every christian family to receive stated information on these subjects and that this congregation ought to receive ten such publications where it now receives one. And it is my sincere desire that the year should commence with a great increase of the religious intelligence that is circulated among us.

Donations to the Theological Seminary.

By Mr. J. R. BAKER, sen. of Philadelphia, 16 Volumes, among which are *Franken's* Sermons, *Mel's* ditto. *Segner's* ditto. *Roth's* ditto. *Riegers's* ditto. *Purman on the Academic Sciences.*

By the Rev'd Dr. COLLIN, of Philadelphia,—10 Volumes, including *Brochmanni Systema theologium*, 2 vols. 4to.; *Less' Moral.*

By Mr. A. FINDLAY, of Philadelphia, 10 Volumes—including the works of *Leland, Erskine, Kidd.*

By Mr. LITTELL of Philadelphia, 16 Volumes—including works of *Witherspoon, Erskine, Gregory.*

By Deacon NEWMAN, of Andover, 28 Volumes—including works of Professor *Stuart*, Dr. *Murdock*, Dr. *Woods, Wardlaw, Ernesti, Campbell, Chalmers.*

By Rev'd Dr. MURDOCK, Andover, a copy of the *Jerusalem Talmud* in 1 Volume folio.

By Professor STUART of Andover—6 copies of *Winer's Grammar.*

By. Mr. ROBINSON—*Chaldee Lexicon.*

By whom and at what time the Bible was translated.

Two hundred and forty one years before the birth of Jesus, the five books of Moses, and the Prophets, were translated from the Hebrew into the Greek language by the Septuagint Interpreters, the seventy learned men then at Jerusalem, in the time of Eleazer, the High-Priest, at the request of Ptolemeus Philadelphus, King of Egypt. Then, one hundred and twenty four years after the birth of Jesus, the Old Testament was translated from the Hebrew into the Greek, by Aquila, a Jew, who had been converted to Christianity, during the reign of the Emperor Adrian Fifty three years after, Theodosius produced a translation; and in thirty three years after Theodosius, the Bible was translated by Symmachus; and at the expiration of eight years, another translation, the author of which is unknown, was circulated.

Hieronymus, who corrected the translation of the Septuagint Interpreters, translated the Bible from the Hebrew into the Latin language, and of it Luther speaks highly. Truly, said Luther, he did enough for one man; Translators, however, ought not to be alone, for good and apt words, do not always fall to an individual, says Luther. Had Hieronymus associated with himself one or more learned men, the Holy Ghost would more powerfully have been discerned, according to Christ's saying, "Where two or three are gathered together in my name, there will I be in the midst of them." As long as the Bible was in the Church of the Gentiles, it was never in such perfection, that it could have been read so significantly, as that which we have prepared here at Wittemberg, and (God be praised!) translated from the Hebrew into the German language.—Colloq. Mensalia.

The Bible is the Head of all Arts.

Let us not lose the Bible, said Luther, but with all diligence, and in God's fear, read and preach the same for, if that remaineth, flourisheth, and is taught, then all is safe. The Bible is the head and empress of all faculties and arts. If Divinity falleth, then whatsoever remaineth, is worth nothing.

PERSECUTION OF PROTESTANTS IN FRANCE.

It is well known that within the last two hears numerous conversions from the Catholic to the Protestant religion have taken place at Lyons and the neighbouring villages in France. It is estimated that within this period about 1200 persons have embraced the Religion of the Reformation. In compliance with the wishes of the new converts, the Protestant pastors at Lyons, not long since, asked and obtained permission to establish a regular service at Consorce, one of the villages where this remarkable excitement was most strongly felt. But they were not allowed long to enjoy this liberty. On the 10th of September last, the Mayor of Lyons issued a formal decree, prohibiting the Protestants from assembling for public worship. They appealed from his decision to the Minister of the Interior; but it is supposed they will be under the necessity of applying to the King in Council, before they will obtain protection against the intolerance of their Catholic neighbours. The following account of the circumstances which led to the decree of the Mayor, we translate from the Paris Journal of Commerce for the 10th of October.

"The minister of Consorce was in the pulpit, and had commenced his discourse, when he was interrupted by a man who demanded of him by what authority he taught these people another doctrine than that of the Roman Catholic Church, out of which there is no salvation. The pastor, Mr. Claparede, answered him, that they were there assembled for religious worship, and that was not the place for disputing; but that if he desired to know the grounds of his faith, he was ready to explain them to him at home, and named his residence. The stranger, instead of being pacified, renewed his demand, which induced Mr. Claparede to observe to him that he violated the law which forbids the disturbance of public worship; and as this remark produced no effect, the people near the disturber requested him and on his refusal obliged him to leave the house. The service ended, the pastor went to the Mayor to make his complaint; but what was his surprise when he was told that a complaint had been entered against himself and parishioners, by a person who pretended that he had been ill-treated in a place of Protestant worship. Upon this declaration of a person who did not make his appearance to support, the Mayor had decreed that *assemblies for Protestant worship should be suspended*. The prefect was not opposed to this strange decision, and the consistory of Lyons have, in consequence addressed a petition to the Minister of the Interiour, to obtain the re-establishment of religious worship at St. Consorce. We believe that a further step will be necessary; and Mons. Isam-